SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At seven o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicite and present *truth* in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

A digest of each contributor's facts, conclusions and arguments, will be prepared and published weekly in the SPIRITUAL TELEGRAPH, for the benefit of all who feel an interest in the subjects, and especially for those friends abroad who oblige us by participating in the debate, that they may be weekly informed of the manner in which the questions are treated. In this way we hope to establish a nucleus for a universal debating society, for the friendly and mutual interchange of facts and views on all the great questions which involve the social, political and religious interests of mankind. If this call is earnestly responded to with a promise of good results to mankind, other questions will hereafter be proposed and considered, having relation to the practical, social and spiritual needs of humanity.

QUESTIONS.

3. Is there a God; and if so, what are the attributes of the divine nature, and what the mode of the divine existence?

4. Is there a soul or Spirit-world; and if so, what was its origin, its use and destiny? Where is it, and what connection and relation does it hold to the physical or natural world?

5. What is Life, and what was its origin?

6. What is Death, and what was its origin?

7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?

8. What was the origin of the first man?

9. What are man's connections with, and relations to, material nature, spiritual nature and God?

10. What are the uses and purposes of man's creation?

11. What are the essential attributes and properties of an immortal being or thing?

12. Is man mortal or immortal in whole or in part, and what part?

13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?

14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?

15. Wherein consists the essential difference between material substances and things and spiritual substances and things?

16. Is man physically, mentally or morally free?

17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?

19. Is the moral universe now just such as God originally foresaw, planned and designed?

20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?

21. Has God made any special revelation of his will to man; and if so, in what does it consist?

22. Has God provided any special means of man's development, regeneration or salvation?

23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?

24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

PERSONAL AND SPECIAL NOTICES.

Miss Hardinge's Entertainment.

MISS EMMA HARDINGE will give her third musical, dramatic and pictorial entertainment, assisted by a large corps of distinguished amateurs, at the Broadway Atheneum, 654 Broadway, on Wednesday Evening, when will be given the witches, scenes and music of Macbeth, by ladies and gentlemen amateurs. To be followed by a sketch of the past, present and future condition of the Drama, by EMMA HARDINGE. Reserved seats, 50 cents; admission, 25 cents. Subscription to the series of six, for two persons, five dollars. Tickets to be obtained at Emma Hardinge's Musical Academy, 553 Broadway. The entertainment commences at half-past seven o'clock.

Meetings in Williamsburgh.

IT was announced in our last issue, that the Spiritualists in Williamsburgh had taken measures to open a public hall, and establish a series of Sunday meetings. We are requested, however, to say that the time and place of the first meeting has not been fully determined upon, but as soon as it is, due notice will be given.

Emma Hardinge's Entertainments.

EMMA HARDINGE begs to notify the friends who kindly patronize her entertainments, that in order to give due effect to the production of the celebrated Witches' scenes, and music of Macbeth, she will require so many rehearsals, and such additional force to her amateur corps, that she is compelled to postpone her next entertainment until Wednesday evening, February 11th, 1857, when it will positively take place at the Broadway Athæneum, 654 Broadway, at half-past 7 o'clock. Emma Hardinge deeply regrets thus disappointing her friends, and patrons, but trusts the result will justify the delay.

Lectures next Sunday.

ON Sunday next, morning and evening, Rev. T. L. Harris will lecture at Academy Hall as usual. At the close of the evening discourse, a collection will be taken up for the benefit of the *Spiritualists' Relief Association.*

MRS. E. C. MORRIS, Spirit Medium, 34 Tillary-street, Brooklyn. Hours from 10 to 4 o'clock. Saturday and Sunday excepted.

UP to the time of our going to press, it has not been announced to us who is to be the lecturer at Dodworth's Hall next Sunday.

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The Principles of Nature.

A DISSERTATION BY F. J. B.

I now commence the promised dissertation on some of the names given to the spiritual world, or state of the dead, in the Scriptures, and phrases connected with them, and the reasons why those who used them in the New Testament have been misunderstood, and had opinions attributed to them which they did not entertain.

On the Signification of Names.—The Spirit-world, or that state to which all who die, depart, is mentioned in the Scriptures by many different names and phrases; and each of these names and phrases had originally a meaning expressive of the ideas entertained of that state by those who gave those names to that state, and employed those phrases respecting it. Very often those names were given, and expressions originated, from erroneous and foolish ideas, and fanciful and fearful notions about the world of the dead.

The human mind does not remain stationary, and the opinions respecting "the unseen world" have changed, on the whole, for the better, though at times, in certain regions, for the worse; and, of course, ideas that gave rise to those names and expressions were modified and thrown aside. But those names and phrases, having been appropriated to that state, were still retained and used, though the ideas that gave rise to their use had passed away. Hence *the signification* of the name passed away, while *the name* itself was retained and in common use. Therefore, the original, proper signification of any name given to the future state in the Scriptures, is no evidence that the writers, by using an old name, deemed that state to be such as the name at first implied. As a clear apprehension of this truth is very important, I will illustrate it by a few examples from other subjects.

1. That portion of the earth's surface between the tropics is called the *Torrid Zone*. That name signifies *burning zone*. It does not mean merely a warm climate, as we know it to be, but a zone literally burning with intense heat, fire, and flame, so that no creature could live there, and draw the breath of life, any more than in the crater of an active volcano. We still call it the Torrid Zone, but the name has lost its signification; and it would be doing us great injustice if people, centuries hence, should say that we believed and taught that that zone was a zone of fire, because we call it the Torrid Zone. The fact is, that future generations must look at the descriptions we give of that zone, and not the name we call it by, to learn what our knowledge and views were respecting it.

2. The southern point of South America is called *Terra del Fuego*. That means *the land of fire*. It is said to have received this name, because its eternal snows assume a reddish hue, and, the sun shining upon them, gave the country in the distance, when it was first discovered, a red and fiery appearance. I press the question, Ought posterity to maintain that we believe this to be a land of fire, because we call it by that name? Shall they say, we called it *land of fire*, and therefore we believe it to be so? If they shall look to ascertain our views, they will learn that we regard it as an intensely dreary and cold region, though we call it by the name of *land of fire*.

3. Ireland for a long time was called *Hibernia;* and it is sometimes called by that name yet. The name signifies *land of winter quarters*. It received that name (I have somewhere read, but know not how correctly,) from the alleged circumstance that Cæsar, while making his conquests in the British Isles, put his army into winter quarters there. Would it be right for men of future times to say, that to this day that land was appropriated to the purpose of *quartering troops?*

Those examples illustrate strikingly the impropriety of persisting to attach the *meaning* of name to a place or state after the name has beecome an appellative, and lost its meaning; and yet this is the course persisted in with regard to the names given to the state of the dead in the Scriptures. Because the writers used those names, they do not afford any proof that those writers believed that state to be, in reality, what the signification of those words might imply. We must look to their *descriptions* of that state—not to the names by which it is mentioned—to learn what their doctrines were respecting it, and how they expected to be understood.

All public speakers and writers must use such words as are in use with the people to convey their ideas; and if they are in advance of their age generally, and especially of the times when the names and phrases were appropriated that they have to use, the language will not do justice to their knowledge nor their thoughts. For instance, the name Torrid Zone was given to that portion of the earth between the tropics, because those who gave it that name, really supposed it to be a zone of fire. Strabo says, "The portion of earth which lies near the equator in the Torrid Zone is rendered uninhabitable by heat." And Pliny says that this zone "is scorched and burned up with flames and fiery vapor." Hence, when we say Torrid Zone, the language does not do justice to our ideas; for while we call it a *burning* zone, we mean no such thing; but know it to be the most productive and luxuriant portion of the globe, teeming with life and happiness.

We may now realize, in some degree, the situations in this respect in which Christ and the early teachers of Christianity were placed. Their instruction related much to the future world, the future life. They had knowledge on this far, very far, in advance of all that had preceded. Superstitions, fears, fancies, and errors, had given names to the state of the dead, and given rise to the employment of phrases, significant of those superstitions and absurdities. And though, by the advance of knowledge, the *significations* of many of those names and phrases were believed to be wrong and had been set aside, still the names and manner of speaking were retained. Such was the language that those teachers had to use; and you must know that it could not do justice to their clear, pure, spiritual and truthful ideas. Unless we do bear this fact in mind, we shall do them a great injustice by attributing to them ignorant and barbarous notions they did not entertain, any more than we believe the Torrid Zone to be a land of fire. We shall be loading their instructions with gross superstitious and vulgar ideas that were exploded long before their day. In the heat of controversy this obvious fact has been set at defiance to a shameful extent.

4. As they taught very long ago, and their instructions were so far in advance of the world that it could not appreciate them, and their instructions remained surrounded with barbarians, this gave an opportunity, in process of time, for fanciful, false, and barbarous constructions and definitions to be put upon words that they used; so that they are liable to have not only the false notions, fooleries, and barbarism, of the ages before they taught, but also of ages after, attributed to their doctrines. I will take a few examples of this last class that first occur to my mind.

The Roman Catholic Church translates the original word *metanoio, repent*, by *do penance*, that is, fast and afflict the body in various ways. Thus they make the New Testament teach a doctrine which has nothing more to do with the meaning of the original word than washing the face.

After the heathen had fabricated and arranged their fabulous under-world for the abode of the dead, the happy portion of that underground abode was called Elysium or Elysian Fields, from the old Captic word *elisant* or *elisiens*, which meant *rest*, and was the name given by the Egyptians to their cemeteries or burying-places. As Christ and the apostles taught no such follies, some took a notion that "Abraham's bosom" was used by Jesus as the name of this Elysium or happy part of Hades, and many at this day fancy he used it as the name of heaven. Nonsense: The phrase "Abraham's bosom" is no more used in the Scriptures as the name of the happy part of Hades, or for heaven, than Abraham's tent.

The other part of this underground abode was deemed a place of misery, and called Tartarus, from the Coptic word *tartar*. The gulph was called by that name, into which the Egyptians threw the bodies of the vile, who were denied a burial. The word signified *wailing;* and the gulf was called wailing on account of the lamentations of the friends of those thrown there. *Gehenna* is the name of a valley that lay south of Jerusalem, which was the butchering place of the city, and where the offal of the city was thrown; and a constant fire was kept burning there to consume the maggoty offals. There too the the bodies of the worst criminals were left, or thrown, after their execution. This gave rise to the phrases "Gehenna of fire," "punishment of Gehenna." A long time after Christ, some took the notion that Christ used Gehenna as the name of that unhappy portion of the heathen Hades, *Tartarus*. Hence we have this word, the name of a valley, always translated *hell* in the New Testament, and the above phrase rendered "hell-fire," "damnation of hell." It was used in the Scriptures as a symbol of temporal punishment and suffering; but not till after the New Testament had been long written, was it used as Tartarus, the name of an endless hell of literal fire.

Thus the words of Christ and his apostles have been worse

treated than a newspaper publisher treated the name of ex-Senator Benton's book. He printed it, "Thirty Bears in the United States Senate," converting thirty years into so many *bears*—an ominous mistake, I fear, for there are too many "bears" in the Senate now. So superstition and barbarism have turned *repentance* into rags, hairshirts, empty stomachs, and gravel in one's shoes, but away from Abraham his bosom, buried it in the center of the earth, and expanded it into one-half of Hades, the pleasant portion of it. Yet they have made Abraham's bosom into that part of hell which may be called Happy Hell, as a part of Arabia is called Happy Arabia; and they have taken the valley of Jerusalem with its filth and fire, carcasses and worms, for materials, and made it into the other half of Hades filled with an endless fire, and inhabited by some monster of a worm which they call "the worm that never dies." And there have been more hell-ological zoologies written on the worm, than zoologies on the "sea serpent;" one of which demonstrated years ago, that this sea monster was "the wake of a horse-mackerel," as the "worm that never dies" is the "wake" of an old superstition.

We will now pass under review names given to the spiritual world in the Scriptures:

SHEOL, *hell*, is the name given to that state in the Hebrew; and it signifies *asking, craving*. It was so called, because it was supposed to crave and swallow all, without distinction. This gave rise to the saying or proverb which we find in *Cant.* 8: 6: "*Cruel* as *sheol*," *hell*, rendered *grave* in the text.

Sheol, then, was looked upon as proverbially cruel. Why so? Not because they suppose it tormented those that it swallowed up; for then they would have believed that it tormented all, since it received all that died. They called it so, because it afflicted those surviving friends who *were left out of hell*, by sundering those tender ties, when it swallowed up one of their number. This led Jacob to say, when he supposed Joseph had been devoured by wild beasts, "I will go down to *sheol*, hell, unto my son mourning."—*Gen.* 37: 35. Not that he supposed Joseph was suffering or mourning there, but he should go mourning till he should meet his son in that Spirit-world, or hell. It was deemed cruel to the living, not to the dead; but afterward its cruelty was transferred from the living to the dead and superstitiously made indescribably horrific.

HADES—That is the name by which this state is called in the Greek, and it means *unseen, covered, dark, hidden*. But for us to say that Christ and the apostles suppose this state to be such, because they used that ancient name which had been appropriated to it, would be doing them an injustice, by ascribing to them a superstition that they did not receive.

This state came to be supposed to be situated deep down, or in the center of the earth. And for this reason it was called, "the lower parts of the earth," "the heart of the earth." Hence Christ said, foretelling his death, (*Matt.* 12: 40), "The Son of man shall be three days and three nights in the heart of the earth." He did not call his tomb upon the earth's surface "the heart of the earth," but the Spirit-world, into which his spirit would enter at death, called *hades*, hell. *Acts* 2: 22–31, "Men of Israel, hear these words. For David says concerning him, (Christ), thou wilt not leave my soul in *hades*, hell, neither give thy Holy One to see corruption. Men and brethren, let me freely speak unto you of the patriarch David, that he died and was buried, and his sepulchre is with us unto this day." Therefore being a prophet, etc., he foreseeing this, spake of the resurreetion of Christ, that his soul was not left in *hades*. This Jesus God raised, of which we all are witnesses." For David did not "ascend into the heavens," that is as they had seen Christ ascend, by which he gave a demonstration, to witnesses qualified to see it, of the future life. We might perhaps think that Peter at this time believed that *hades* was really in the earth, if we had not seen from Christ's refutation of the Sadducees, that he plainly and directly taught that the Spirits of the dead were in heaven or the heavens. And in the whole text there are no words used denoting descent into *hades* or ascent out of it.

PARADISE.—The idea of rest from all earthly troubles was attached to this state. This led Job to pray in his afflictions, (14: 13,) "O that thou wouldst hide me in *sheol*, that thou wouldst keep me secret until thy wrath be passed." Hence he says of that state, "There the wicked cease from troubling, and the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master," (3: 17–19.) And when the idea of rest was attached to this state, as was the case particularly when one was enduring great suffering here, this state was called PARADISE.

Hence Christ told one of the malefactors crucified with him, "To-day shalt thou be with me in Paradise." *Luke* 23: 43.—Where did Christ expect to be, and where was he, before the close of the day? In *hell*, "in the heart of the earth," "in Paradise," that is, the state of the dead, the Spirit-world, the same state in which he taught the dead were.

It has been generally taken for granted that this malefactor prayed to Christ for his *future welfare*. But that is impossible. At this time it was expected that Christ's kingdom was to be an *earthly* kingdom. Even his own disciples did not understand that his kingdom was to extend to the Spirit-world, and have its seat there, binding this sphere to that; so that they had no expectation of any kingdom of Christ beyond this world. And it can not be that this high-way robber, (for the translation "thief" does not express his crime or manner of life), would know more about Christ's kingdom, than his own disciples. We must look to some circumstances attending the crucifixion to understand the design of the prayer. The Jews rejected Christ as an imposter who was trying to make himself the king that they were expecting the promised Messiah would be. But after they had raised him upon the cross, they threw out the following challenge and promise. "If thou be the King of the Jews, save thyself." "Let him save himself if he be the Christ, the chosen of God." "If he be the king of Israel, let him now come down from the cross, and we will believe on him." One of the malefactors joined with the excited multitude, no doubt, to gain their sympathy. But this one, in hopes that Christ might deliver himself from the cross, when he would be immediately acknowledged king, said, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with me in Paradise." We shall not be delivered from the cross; there is no salvation for us in this world, but before the day closes our sufferings will end; thou wilt be with me in that state where "the wicked cease from troubling and the weary be at rest." Such was the purport of the prayer and the promise.

Further, when Jesus saw that all was finished, and the time of his departure had come, he said, "Father, into thy hands I commend my spirit."—v. 46. Thus we see that hands of God, Hell, Paradise, and heart of the earth, all mean one and the same thing. And we may with as much propriety contend that Jesus meant that the hands of God shall be taken literally, as heart of the earth; or Paradise, meaning garden; or Hades, meaning dark, unseen. They each and all mean the Spirit-world, where he told the Sadducees, Abraham, Isaac, and Jacob were.

PAUL ON THE FUTURE STATE.—The Christianity or Gospel which Paul stated, is: "The man Christ Jesus" was superior to any whoever lived in this world, in all that was true, celestial and divine, "the brightness of the Father's glory." He demonstrated the future existence by making his own *anastasin* of future life known, and connected that sphere and this by connections that were but very imperfectly appreciated before. He is superior to any that live in the other world in everything exalted and divine; so that he is the most exalted of all, approaching the nearest to God, the apex, the head of all humanity, Lord over all. So that under him all mankind are united into one body, whether in that world or this; and death makes no division of this brotherhood, nor destroys the sympathies between its members, any more than mountains and oceans do on earth. Thus our hope is for all of progression toward this "perfect man" in truth and love, which he sheds down for all the children of men. So none can live isolated, nor, by death, become separated from their connection with this living and divine Head, through their union with the body of humanity, the brotherhood of all. "For none of us liveth unto himself, and no one dieth to himself; for if we live, we live unto the Lord; and if we die, we die unto the Lord; whether, therefore, we live or die, we belong unto the Lord. For to this end Christ both died and lived, (not only died but 'showed himself alive after his passion' that he might be Lord both of the dead and of the living." *Rom.* 14: 7–9. "There is one body and one Spirit, as ye were called unto one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. And to every one of us was given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended into the height, he led captivity captive, end gave gifts to men. But this, He descended, what is it unless that he descended first into the lower parts of the earth? He that descended is the same as he that ascended far above the heavens that he might complete all things."—*Eph.* 4: 4–9. On this *oneness* I have no space for further remarks, but must confine myself to Paul's expressions respecting Christ and the Spirit-world.

He calls that world "captivity," and quotes an ancient text which represents him as leading it away captive. He calls it "the lower parts of the earth," and says that Christ, in going there, descended into it. He also says that he "ascended," "ascended into the height," "ascended up far above all the heavens." And if we construe all this literally, we shall not do injustice to the language considered in itself, nor to the old ideas which gave rise to these expressions, but we shall do great injustice to Paul in his doctrine of the spiritual world and the elevation of Jesus. For he has, in other places, so expressed and explained his views, that we know they are altogether above and beyond what this language would require us to admit, though to understand these literally would turn the sentiment into absurdity. Let us see:

Paul says he "ascended." Did he not mean literally? Let us look further. "He ascended into the height." This certainly looks as if he meant to be literally understood. We will look farther yet. "He ascended up and above all the heavens." That would be going up through everything, and taking "a straight shoot" a long way higher into nothing, where he would be "alone in his glory" amid surrounding nothingness!

The truth is, Paul viewed Christ's ascension as one of state, not of place; it was moral and official, internal, not external. It was the same in nature as that which every good and wise being possesses over those below him. Phil. 2: "Wherefore God also hath highly exalted him, and given him a name above every name."

That was what Paul considered his ascension far above all the heavens to consist in. Eph. 1: 20, 21, "God raised him from the dead, and set him at his own right hand in heavenly habitations, above all principality and power, and might and dominion, and every name that is named, not only in this age, but also the one to come." Such was what Paul taught the elevation of Christ to consist in.

As Paul did not mean a literal ascension, he did not a literal *descension* in the expressions, "He descended first into the lower parts of the earth," "He that descended is the same as he that ascended up far above all the heavens." From these expressions we are not to infer that Paul believed the state of the dead to be located deep down in the earth, and that Christ descended down into it, any more than that he literally ascended up above all the heavens. He means his humiliation to death, as he has in other places explained it. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—*Phil.* 2: 7, 8. What in this text is expressed by saying that he humbled himself and became obedient unto death, is expressed by the other in the metaphor, he descended into the lower parts of the earth. Christ expressed the same in the three following ways, to the Jews, the thief, and to God." The Son of man shall be three days and three nights in the heart of the earth." "To-day shalt thou be with me in Paradise." Father, into thy hands I commend my spirit."

Paul believed that that spiritual state or world which Christ inhabited was the same that he and others would enjoy after death. Hence he wrote to the Philippians while in prison, "For me indeed to live is Christ; and to die is gain. And if to live in the flesh, this is the fruit of my labor [viz persecution] even what I shall choose I do not say, for I am in a perplexity between these two things, having a desire to depart and to be with Christ; for that would be far better for me; and yet to remain in the flesh is more needful on your account." 1: 21–24. We are under no necessity of understanding Paul to mean, by departing and being with Christ, that he should be in close proximity with him personally, but be in that state and those associations where the truth, the love, the spirit and divine principles of Christ prevailed, in contrast with those angry, cruel, discordant, and anti-Christain principles, which had mercilessly beat upon him, and involved him in perils and suffering through all his labors of love. So he told the Corinthans, 2 Cor. 5: 1–9. "For we know that, if this tent which is fixed on the ground

wherein we dwell, be taken to pieces, we have a building from God, a house not made with hands, eternal in the heavens. For we sigh indeed in this tent, earnestly desiring to clothe ourselves with our habitation from heaven; since indeed, when we have clothed ourselves we shall not be found naked. For truly we who are in this tent do groan, being burdened, not wishing ourselves unclothed, but clothed, that mortality might be swallowed up in life. And he who wrought us for this same end is God, who even hath given us the pledge of the Spirit. Therefore we are confident at all times, and know, that whilst we reside in the body, we are absent from the Lord: (For we walk by faith, not by sight). We are confident, and prefer rather that we were absent from the body, and were dwelling in our home with the Lord. Therefore we are ambitious, whether we are living present or absent, that we may be acceptable to him."

I find that I have space for only a very little that might, and really ought to be, said upon the subject. Such was the Gospel that shone into a benighted and fearful world with its priceless and spiritual glories. It was too spiritual and celestial to be properly appreciated in any age of the world. But all the blind and ferocious opposition of darker ages could not extinguish and destroy it; and as the world advances, it will beam with a more soothing, cheering and heavenly light.

THE OLD TESTAMENT.—There are some gleams of this truth in the Old Testament, enough to show that, dark, and barbarous, and unjust as those times were, it was not *all* dark, nor *all* error.

Ps.—23: 1–4, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his namesake. Yea, though I walk through the dark valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Here David has referred to the spiritual world under the name of "the dark valley of the shadow of death"—a gloomy name, calculated to excite dark and fearful forebodings. But he did not call it by that name because he deemed that a correct description of that world, or of our journey to it. So far from this, he describes it as a state where he would have no cause to fear "evil," the passage to it being lighted by God's presence and divine support.

Those who first gave it that gloomy name, thought, without doubt, that that description of it was appropriate. But the real truth is, that it is "the dark valley of the shadow of death" to the living, and to them only in appearance and imagination. So David thought. It is not so to the dying, the Spirit departing. Would we could all realize this as clearly as David did, and better than I apprehend Solomon did when he said, "A good name is better than precious ointment; and the day of death than the day of one's birth."—*Eccl.* 7: 1. The day of one's birth is *good*, for an immortal intelligence, capacitated for eternal progression, and happiness, and thankfulness to God, is born into this world. The day of one's death is better, for it is the birth of the Spirit into the spiritual and better world. Though it may appear to those surrounding the dying bed, as sinking into the dark valley of the shadow of death, still God is with that Spirit. The darkness is with us, not the dying; the gloom is ours, not with the dead.

I think of nothing that will serve to illustrate more forcibly the exaggeration in this gloomy view of death, than the march of the emperor Julian against Constantius, when he plunged with his army into the BLACK FOREST. This forest was spread out high upon the Danube. Extensive, and unexplored, we can easily conceive how the ignorant and fearful imaginations of the people might fill this forest with dangers, and horrors and glooms, which made it, to them, what they called it, the Black Forest. And when the army was about to turn its back upon the habitations of man, and disappeared in the forest, we can not help imagining what were the feelings of relatives and friends left behind at that time. Upon the edge of the forest the father and mother bade farewell to their sons, weeping sisters to their brothers; kindred bade kindred, and friend bade friend the last adieu; for the Black Forest, with its horrors and darkness and death, was about to swallow them up. The command is given to march, and they penetrate into the forest. Is it the *black forest* to them? No. It is so only to those left behind. To those in the forest it is light; the sun shines upon them through the branches of the trees; refreshing breezes fan them, and at springs of clear and cool water they slake their thirst. The trees are clothed with verdure; birds sing and enjoy life among the branches. The sight of the men is delighted with flowers of every hue and beauty, as they advance. Night there afforded them as refreshing sleep and sweet repose, yea, more so, than was enjoyed amid the thronged habitations of men. It is so with regard to our departure to the Spirit-world and abode there. It is through a dark valley, and a land of shadows, fears, tortures, and death, only through the fearful and excited imaginations of the living that we leave behind.

While I find such fountains of everlasting life in the Scriptures, such truths, so divine, celestial, and sublime, I may perhaps be deemed a "Bible idolator," a "worshiper of the Bible," for adhering to those truths in that book which truths will live forever. Onward the watchword; and onward we are moving, slowly indeed, by untiring research and patient investigation. So here is to the venerable Dr. Hare, and all the readers of this paper, the hand of brotherly love in the truly Christain hope of a celestial immortality!

F. J. B.

NATURE'S DEFINITION OF HER LAWS.

NUMBER FOUR.

RESTING, for the present, on the reasons given to show that individuality is never lost, I shall now assume that *Life* is the agency or means used, and *Form* the mode or process, through which Nature's unfoldings have occurred, and proceed to present an application of this hypothesis to the phenomena recognized by science as demanding thought and investigation.

First, the fact of higher forms being found to represent in combination lower rudimental forms: Life individualized in a lower form, endowed with motion, consciousness and intelligence, as attributes undeveloped, and with aspirations for union with a form adapted to unfold fully these attributes, would be limited in its power to develop its own nature by the form it for the time pervaded. Therefore, on the lower forms, only a special and a partial unfolding could be consummated. Hence when life-entities in rudimental forms had so ultimated, their innate aspiration would impel them to seek union with a higher or other form, to further develop their innate nature. The difference in the rudimental forms in which such entities had so ultimated would correspondingly qualify the nature developed therein, but their kindred aspiration for progression would induce union often in the exercise and action of this aspiration, drawing into themselves a form kindred to their special but united nature; and such union with form for re-appearances of life in Nature would exhibit the phenomena of the birth of a higher vegetable form, and constitute a progression of such life-entities on their mission to union with the human form. Thus has been attained that series of ascending forms on the vegetable kingdom through which have been developed the rudiments of that nervous system characterizing the animal forms as the medium of sensation; and the principle herein disclosed applies equally to the gradual but progressive unfolding of the series of ascending forms in the animal kingdom, constituting and developing the rudiments of that brain-organization distinguishing the human form as the basis or medium of organized intelligence and mind.

It is admitted that in the vegetable kingdom forms are unfolded, corresponding with different organs of the animal life; and that in the animal kingdom are discovered special mental characteristics and passions corresponding with those which collectively constitute the nature of mind belonging to the human form or man. The fact of life-entities developed in lower forms partaking of special unfoldment kindred to the limits of such form, and their progression through unions as stated, would, as a consequence, exhibit the union of such forms, as well as of their special characteristics, when they reappear in a combined organization on earth.

But this matter might be more clearly presented by a reference to the animalculæ in the sperm. These animalculæ are distinct, individualized, living entities, as seen in the sperm fluid. I assume that each had pre-existed in a vegetable form kindred in organization to some special organ of the animal from which that sperm was emitted—that they are kindred though special in their nature; and impelled by a common aspiration for progression, are innately impelled to seek union with an ovum to jointly organize themselves as an entity in a higher form—that they, in seeking and in attaining that union with an ovum, are distinct and individualized life-entities, and continue so when inclosed therein, though governed in their organized relation by the superior power of the life of the ovum—another distinct life-entity, and thereafter the life-centre of such organized and united life-entities. The egg so pervaded with these animalculæ thus united, must be placed in certain relations to induce reproductive action. So also of the seed. Until each is so placed, there is not and can not be the necessary organized union of life center with the several life-entities of the different parts of the future organized being. Until the seed or the egg is so placed, the life thereof pervades and animates the same, and in doing so can not concentrate and address itself with the needed power to effectively unite in one organization the several life-entities so associated and seeking consolidated union. But when the seed or egg is so placed there, the life thereof is subjected to the action of surrounding influences which attract it therefrom, and during the process of such action occurs that perfected union of the life center and the several life-entities of the animalculæ as an organized unit which induces their withdrawal from the substance of the egg or seed as an united entity and form.

Here let me answer the question of some friends and some critics. "What do you mean by 'form-principle as an entity?'"

Let it be noted that the several animalculæ have *special* forms or bodies as organized entities, before and during their association in the sperm. These are in the ovum governed and guided in their united organization by the life-center of the ovum, so as to there present the rudimental elements of the organized form, as an unit. When the life-center, with the several associated life-entities, is thus attracted from the seed or egg, the forms in which they were remain tenantless of life, but ready organized for the reception of an organized life-entity kindred thereto; and such tenantless forms thus organized, constitute in their adaptation for receiving a kindred life-entity, what I term and mean by the words "undeveloped form-principle."

Thus is presented the phenomena of different life-entities becoming united in one organization as an unit, preparatory to their progression from lower to higher form, and also the phenomena of individualized life, re-appearing again and again in the same form, ere it fully develops and ultimates therein.

When the egg or seed is destroyed, or appropriated for food, the several life-entities contained therein are again distributed, and need re-associatson as the means of progression, because their union therein as an organized entity, depends on the action of those influences which will sever the connection of the life of the ovum with the substance thereof as the means of enabling the ovum-life to become solely connected with them as their life centre; and those influences to be evoked involve certain conditions and relations of the seed or egg with them, to be observed. There can be no progression of life from a lower to a higher form except by association of kindred life-entities in unison of aspiration, attracting union with a combined form kindred thereto. Such association occurring, must needs become duly united through a kindred life-centre ere they as an entity can reappear in external nature.

The male principle is the medium for indu ing this association preparatory to their union with the needed life-centre; and the female principle supplies, through the ovules, this life-centre for their organization as an unitized entity. Therefore it is submitted that every higher form in the vegetable and animal kingdoms presents an association of atomic life-entities constituting in themselves collectively an unitized entity; and the progression of life from the mineral kingdom unto the human form or man is consummated through association. Hence the teaching of Science, that the different cells in vegetable and animal forms have their own individuality and life, while each and all seem also to be connected with, and to contribute to, the organic life, is in principle, true.

I have thus endeavored to show that life does progress from lower to higher forms as an individualized entity, and also how it thus progresses. If I am right I show a principle which, applied to the phenomena of nature as taught by geology, will not only explain its doctrines, but also fully confirm them. The subject still to be unfolded is so extended and interesting, that I will for the present rest on what I have stated in support of the premises taken, and proceed to unfold, in general terms, the theory to account for the birth of man as a mortal, and eventually as an immortal being; and then seek for proof of this theory in the teachings of History, sacred and profane, tested by the principle on which phrenology as a science, is based. I hope your readers will have patience with me.

K

WE must think no man the better for belonging to our communion; no man the worse for belonging to another. We must look with undiminished joy on goodness; Christ's Spirit must be equally dear to all.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, FEBRUARY 14, 1857.

THE LAW OF MENTAL HABIT.

THERE is undeniably a correspondence between the body and its appetites and habits, and the spirit and its thoughts and affections. By the body, we mean the material or mundane vehicle of the soul or spirit, with all its animal appetites, susceptibilities, aptitudes, etc.; and by the spirit, we mean the mental and affectional organism—all that part of Man which feels, loves, and thinks. That the body, with its appetites and desires, is subject to the law of habit, is evinced by our daily experience. In fact we are so much subject to its sway, and its power and influence over us are so constant and familiar, that we take little note of it. It is only when our attention is sharply drawn to the fact, and we commence carefully analyzing our habitudes of body and mind, that we begin to realize the tremendous empire it has over us. The more we explore ourselves, this empire broadens and deepens. We see the master customs or habits of life compounded of vast numbers of minor customs, even down to the most trivial rote or routine of body or of mind. The facility with which I form these letters with this pen, is, in the main, owing to the law of habit. They are arbitrary. I could have learned, that is, *habituated* myself to forming any other characters, Greek, for instance, that would have expressed my meaning, with the same facility. So the fingering of a flute or of a piano is arbitrary, so far as the mechanical execution is concerned. The keys and stops might have been otherwise arranged, learned and played upon with the like skill. It is all in the training and educating of the fingers and muscles to certain routines under the law of habit. It is the same with languages, articulate and script. They are arbitrary and fortuitous. When a language is once learned, the words and their signification are stored in the memory, but the readiness with which they are momentarily and unconsciously used, belongs altogether to the law of habit.

We are all familiar with the secret and silent ways—the stolen marches, that sensuous and other habits make upon us. They acquire power and influence over us as we indulge them from day to day. Tea and coffee drinking, for instance, are mere habits, which we have acquired by repeated indulgences. They are not natural stimuli, nor do the bodily appetites normally crave them. Tobacco is naturally offensive, nauseating and disgusting at first, but the taste and the nerves plied periodically with it soon crave it, as the stomach does food. So the use of alcoholic liquors, as a beverage or stimulus, is at first naturally repulsive, and has to be slowly learned. But the "monster of hideous mein" soon "familiar grows" and looks lovely and enchanting, and acquires in time an awful dominion over the unwary victim. He can not assign limits to this dominion. It sinks the whole man into the yawning and filthy slough of physical and moral death.

The indulgence of such habits as these creates *a form or receptive vesicle* in the man, the area or capacity of which is extended by every repeated debauch. This area or receptive form, never seems to contract, but perpetually expands, and more and more clamors for its gratification. When the victim reforms for a while and again lapses, he has not to learn it over again, but is in a day or an hour as bad and worse than ever. The form which the habit has created is still there, with its aching and craving void.

When some adequate agency, external or internal, drives him from this center of attraction, or outside of the circumference of this area, there is still a drawing into it again, like the centrifugal drawing of a whirlpool; and unless the agency is constantly applied, until a *new form* of temperance and purity is gradually created, which expands, and from time to time impinges upon the old, and takes its place, the victim will surely fall back into the old swirl. This is the reason why so many reformed rum-drinkers in time go back to their former habits. Here is the philosophy of their case. The same is substantially true of all forms of evil and sensuality. They each create their own forms, spheres or receptacles in the constitution.

But the same is equally true of the mind, which is no exception to this general law of habit. When the mind has become thoroughly besotted with a certain false theological or religious system, by long habits of thinking in that direction, by early education, by study and associations, it creates a *form in the mind* receptive of it, and rests and inheres there. It is like a whirpool in the mind, which, according to its area, draws in and assimilates every idea and thought, every new discovery and state, that can be drawn in, assimilated and appropriated, and what it can't thus assimilate and appropriate, it rejects and disbelieves. When it becomes habituated by long training and discipline, to the belief of a certain speculative system, or dogmatic theology, a *form receptive* of that system or theology is organized and built up in the mind, which grows and expands by its legitimate pabulum, and hardens and indurates by time. Moreover, it enters more and more interiorly into the mind the more it is loved and the longer it is cherished. It spreads its area wider and wider, and goes deeper and deeper into the soul, until it sinks the whole Individuality of the man in the system, when he becomes, instead of a Man, a mere incarnated, thinking and walking creed. It is thus that the unwary mind—it is thus that the man who does not stand up strongly in his own god-like Individuality, and conserve the integrity of his own reason and manhood, becomes obsessed by a system which may cost him all the agonies of dismemberment to get rid of. The mental habit, the routine of belief, may stealthily gain ground upon him, and swamp his Individuality before he is aware of it, just as a sensual habit, daily indulged, steals upon and overcomes his manhood before he is aware of his situation.

We find in these mental habitudes the true law and source of all *bigotry, bias, prejudice, dogmatism*, etc., which in many instances ultimate in monomania, and other forms of one-ideaism. Prejudice, bigotry and bias are nothing but mental habits—nothing but induced and indurated forms within the mind receptive of a specific class of ideas and thoughts, to the exclusion of others.

Moreover, it is the way with those who, under the law of habit, have suffered a speculative theory or system to elaborate its form in the mind, and there establish its empire, if any new philosophy is started and invulnerably upheld by facts and their scientific gospel, to subtly and disingenuously explain away its facts and phenomena, or modify, invert and pervert them so as to harmonize them with their mental habitudes and thus appropriate the new gospel. We all remember when our geological and astronomical discoveries exploded the Mosaic Cosmology, how the Orthodox learning and Philosophy set to work, first to deny the facts, and afterward, when that was found untenable, to modify, reconstruct and overhaul, their interpretation of the biblical programme, and explain it into harmony with the new discoveries. It is a sore thing to disturb these mental habitudes. They are rigidly conservative; but like the spurious bodily habitudes of sensual indulgence, it is a false conservatism. Spiritualism, to a certain extent, is now undergoing the like amalgam. It stands in bold and well-defined antagonism to the current spurious Christianity, and all its illegitimate offshoots; but like the inebriate, their false stomach and educated perversion of appetite, are diligently at work, essaying to digest and assimilate the new aliment; and when their abnormal digestive powers are found inadequate to the assimilation, they turn them about and modify and adjust their habits, as far as possible, into quadrature with the new dispensation. It is not the first time the new wine has been put into old bottles. It is the world's history, and its philosophy is found in the law of mental habit.

Nevertheless, under the pressure of these tremendous outside agencies, such as the discoveries in science, the penetrating researches into ancient ethnology, mythology and theology, the phenomena of mesmerism and clairvoyance, and the advent of modern Spiritualism, many minds, learned in the old mental routines, have been driven from their centers, clean outside of the area of these educational prejudices. But still, as in the case of the perverted, sensual and passional habits, there is an incessant drawing back into the old Maelstrom. Unless the agency that drove the individual out of the domain of his educational prejudices, is constantly applied to *hold* him out, until a *new form* is inseminated and built up in his mind, he is in perpetual danger of a relapse. Unless the new faith and light are constantly in his mind, and their facts and *rationale* incessantly before his eyes, like the children of Israel when they lost sight of Moses in the mount, he assuredly returns to his idols. The forms of prejudices instilled into his mind in his vernal years, during the bloom of his childhood and youth, when all his nerves and susceptibilities were tender and pliable, and his innocent and undoubting credulity open to their reception, and which grew with his growth and indurated with his manhood, are still latent and unsuspected in the mind long after the matured man has been externally driven out of them. They are a secret power in the soul, which may in after years rise up again, and overthrow the intellect, adjudge the new faith to be a delusion, and carry the individual back to his first loves—buried beneath the resurgent flow of his early prejudices! This is the reason why some able Spiritualists go back to a modified Orthodoxy; why some learned Protestants go back to Catholicism, and why many Progressives bye-and-bye go back to ultra conservatism. These relapses are governed by a law as infallible and universal in their sphere as any other law. Indeed, we venture the assertion, that if any of these striking cases of relapse were clearly criticised, and the mental habitudes of the individual narrowly looked into, we would find these latent educational prejudices deeply organized in the mind, and that it was some favorable contingency, co-acting with some secret nursing and fostering, that again roused them from their slumbers and started them out to life and being. What has been the individual's early education in regard to his religious ideas and thoughts? what have been his mental habitudes and associations? under the influence of what theology was he trained? were the religious and devotional elements strong in him? did that theology fill his youthful imagination daily, and did he make its study and life his ruling love? are all inquiries pertinent to the investigation. A severe analysis of his case, carried back even to his nursery, would tell the tale and disclose the *animus revertanda*.

But the true Man, the man who conserves his own godlike Individuality, will be ever watchful how he lets the form of *any* speculative belief get lodged in his mind. Instead of suffering a speculative system to rule and dominate his Individuality, and thus swamp the man in the system, he stands outside and dominates it. He can be a free man in no other way. The instant the system rises above him and puts him down, that instant he surrenders his freedom and becomes a slave. He has given up his Manhood to its sway, and is thenceforth servile and obedient. The iron hand of a remorseless giant is upon him, who never pities nor relaxes his fatal grasp. He thenceforth goes about as a pimp, to minister to his master's appetite. The soul is as much subject to mental and spiritual tyrannies, as the body is to physical tyrannies, and they are more subtle and remorseless. All the false theologies and religions in the world hold their several empires over the minds and hearts of their vassals, in virtue of these mental habitudes. Their devotees are "drunken with the blood of the saints," and they reel and stagger on their "broad roads," powerless as infants to rise against and throw off their shackles. But there is a little band of free men in the world—true spiritual democrats, who assert the integrity of Humanity, and who preserve the equilibrium of their souls by incessant vigilance; *Omnia explorata, tenata optima*, is their motto. The hopes of a mellennial humanity rest upon them. Their souls are not biassed and besotted by the errors of the past, but gloriously free to explore the arcana of their own nature and destiny. They are upright, right-angled, self-centered and equatorial! c.

Spiritualists in Williamsburgh.

It will be seen from our department of "Personal and Special Notices," that our Spiritualist friends in Williamsburgh are contemplating the establishment of regular meetings on Sundays. A series of meetings for lectures by Joel Tiffany and others, were holden by them last winter, but for some cause, after Mr. T.'s departure, they were discontinued. As soon as the present movement receives definiteness, its plans will be announced through this paper,

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Spiritualists' Relief Association.

We are informed that Rev. T. L. Harris will lecture at Academy Hall on Sunday evening next, for the benefit of the Spiritualists' Relief Association, on which occasion a collection will be taken up in aid of the funds of that movement. We learn that this Association is doing much good, and that many worthy persons have been relieved from distress by its instrumentality. We commend it to the attention of the philanthropic, and hope that Mr. Harris may have a full house next Sunday evening, and that a large collection may be realized.

Dramatic and Musical.

It will be seen by a notice in another place, that Miss Emma Hardinge proposes to give the next of her series of dramatic and musical entertainments on Wednesday evening of this week.

THE INVESTIGATING CLASS.

THIS class met again on Wednesday evening of last week, at the house of Mr. Partridge, the question for discussion being,

What is life? and what was its origin?

William Fishbough said:

In response to the first branch of the question, I frankly say, *I do not know*. Of the whole series of questions that are propounded, this is perhaps the most difficult one to answer, for the simple reason that the interrogation is addressed to that very thing which is to return the answer, and thus the thing to be defined is called upon to define itself. By the aid of certain analogies, however, we may, I think *approximate* to the true solution of the mystery; and without further circumlocution, I respond that, according to my most definite conception, life is *spiritual fire*.

We find life phenomenally manifested in innumerable degrees and organizations—in man; in the animal kingdom with its various forms, which in the order of creation is prior and introductive to man; in the vegetable kingdom with its specific forms, which is prior and basic to the animal; in the mineral kingdom with its chemical affinities and crystalic forms, which is prior and fundamental to the vegetable; in the terrene globe as such, which must have had a life of its own in order to have been formed, and to now sustain its existence and perform its functions *as* a globe; in the solar system; in the vast sidereal system called the Milky Way, and of which our own solar system is but a very small member; in all other and similar sidereal systems, and in all these considered as forming *one universal* System. Each one of these planes of existence, from particulars to the universal, must have its own corresponding degree of life in order to be able to exist and perform the peculiar functions *appropriate* to its plane of existence. But as sidereal assemblages, which are the substrata and necessary antecedents of all ulterior developments, up to man and individualized Spirit, are observed to be in all stages of formation, from chaos to completeness, it is evident that none of them have existed from eternity, but must have originated from a still prëexistent and more general life, and which, at the ultimate step at which our conceptions can pursue it, we are logically and intuitionally forced to conceive as underived, self-existent, infinite and eternal, in order that the doctrine of causation may have a *foundation* and hence a reality.

This primitive, self-existent, infinite and eternal LIFE, then, must contain within itself the essences and principles of all the specific *degrees* of life that are phenomenally exhibited in the various derivative planes of creation which we have mentioned, as well as in all higher planes of individualized spiritual and celestial life. It must be the *Esse* of which all creative developments are the *Existere*—the *Alpha* of which the relatively deadest forms of material development are the *Omega*. It is what we know as GOD.

Why I give it as my opinion that life is *fire*, is this: We find that nothing lives without that *organic heat* which is appropriate to its peculiar structure, and necessary to keep up an activity of its internal molecules, and to enable it to perform its appropriate functions. This is true of man, of animals, vegetables, minerals, the earth (which, according to geological deductions, is but a vast ball of fire with a refrigerated and solidified surface) and so of the whole solar system with its central, solar *fire*, without which *it* would also be lifeless; and so of all ulterior systems and systems of systems, which may be supposed to be pervaded and animated by more subtile and ethereal fires.

I would not be understood to mean that the organic heat constituting the life of different structures is of the *same kind* or *degree*, for it is different according to the nature of the specific form which it animates; and as the life of the earth is *natural* fire, so the life of man, and thus of God, of whom man is the child and finite correspondent, is *spiritual* fire, which is the highest and most interior of all kinds of fire, and hence the divine source of all the lower and correspondent degrees of fire and organic life before specified.

Now spiritual heat—fire—life—is either *identical* with *love*, or so nearly so that it may be called by that name without material error. Thus we intuitively say of a loving man, that he is a "*warm-hearted*" man, and of an *un*loving man that he is "*cold*-hearted;" and by observation it is actually found that the more love man and animals have, the more organic heat—life—they have. To say, therefore, that the infinite, self-existent, eternal, all-generative LIFE which we call GOD, is pure spiritual *Fire*, would be only to re-affirm the declaration of St. John, that "GOD IS LOVE."

As for the second branch of the question, What was the origin of life? I can only say that it had no origin, but is essentially *eternal*. Its degrees and organic forms of manifestation can alone be said to have *originated;* and these had their rise from the various specific promptings of divine Love, and the fashioning hand of divine Wisdom.

Dr. Orton presented the following paper:

Life is love. Its origin is God. Its manifestation is through organized being, on the particular plane of its existence.

I have said in a former paper, that form appertains to Spirit, not to matter: that Spirit, as matter, has no power to give itself one shape more than another, works out in matter its own form, and that this is true alike of the mineral, vegetable and animal kingdoms of our earth, and by the same law, of every other earth, or plane of individualized being. Hence the true office of matter is to ultimate spiritual germs, and to unfold and prepare them for an advanced state of refined, or what we call spiritual, existence; and accordingly this earth, and all earths, in a strict sense, are but vast gardens or nurseries, where spiritual minerals, vegetable and animal organizations, and angels, are germinated, to constitute, embellish, and furnish inhabitants for the Heavens.

I have said that life is love. Affinity is but another word for the same thing. Without affinity or attraction for the substances necessary to its vivification and growth, the seed when planted in the ground, would never germinate; but the power to command the attendance of those substances, and to give them form—in the one case a rose, and in another an oak, resides in the seed, not the soil. But whence came the life in the seed, and its intelligent quality, or instinct?

And here the natural, simple answer of a child, comes upon us with a greater force, and carries with it a greater weight, than all the speculations of all the doubting philosophers which the world, in its age of many centuries, has ever known. God gave the seed its life. God, the Supreme Worker, whose finger-marks and foot-prints are everywhere, breathed into the seed its life, and endowed it with the special instinct of its kind.

From the universal activity of life, in germs, and all stages of their subsequent development, we are authorized to conclude and affirm a deep arcanum. The quality of the germs, as to essence, is the quality of the maker of the germs, and their impulsion from affinity or love, his impulsion—the impulsion of the Great Heart of Love, to give of his own life, and multiply his being, in every form of use, and beauty, and delight. Thus life is love, and its origin is and was God.

The forces through which love manifests itself in organized life, are quite beyond our reach. All we know of electricity is by its effects; of caloric the same. How a spark of fire, touched to a building, will chop it up faster than a thousand axes driven by human muscles, is beyond our present comprehension. How God breathes life into every department of nature, and sustains it here, is even a greater mystery. We know, however, in both cases, that certain conditions are prerequisite. Friction is necessary to the production of fire, if we have it not, and fire will not perform its function if the otherwise combustible material is saturated with water. So also in the manifestation of life. As a part of the conditions, we know that there must be a male and a female, or their analogues; intelligence and its love, an actor and a recipient, a positive and a negative; and that from a conjunction of these two, a third, which is a new life, is produced.

On applying these facts and principles particularly to the human plane, and leaving the question of the origin of the first man and woman on our earth, with the remark, that from all the evidence I have, I am obliged to consider it a special creation, competent to the Divine, and by no means subversive of general law, I arrive at the following conclusions:

As the product of conjugal conjunction on the physical plane is a physical birth, so by the same law, on the spiritual plane, it is, and must be, a spiritual birth. Hence man is triune, at the beginning, at birth, indeed at conception, a triple seed, containing within itself three interfused and co-operative germs; that which is to develop into the natural body; that which is to form the spiritual body, and his innermost, or essence, which gives life.

This innermost, which is man's life, is an off-shoot, a birth, the offspring of the Most High. Our bodies may be said to be the workmanship of his hands. Not so with his. It is a duplication of himself, fulfilling all the analogies of impregnation, and founding the order and law of propagation, for all intelligent planes,

Starting, then, from the Deity, man's innermost, or life-principle, undergoes a second birth on the spiritual plane, by which it is enfolded in a spiritual covering; and passing thence to the natural plane, is born again for the third time; and from this point, having now all the bases of growth, it expands into the manifestation and activity of life, as we see it here. And the balance of the cycle, through which he is still to travel in his development, I may add, is but a succession of births; until he finally arrives in the presence of his great original Father and is satisfied that he is indeed His child.

Dr. Curtis said:

This is not a legitimate philosophic question. It assumes that the subject of it may be made an object of contemplation. Now contemplation implies a subject and an object, but as no sensuous subject can be imagined apart from life, we perceive that life can never be made objective, being an inherent and inseparable property of subject; hence, to repeat what I have just said, its investigation as to its *esse* is logically impossible, inasmuch as consciousness itself is only its phenomenon.

Considerable conversational discussion upon the question then ensued between S. P. Andrews, Dr. Orton, Dr. Hallock, Dr. Gray, W. Fishbough, and others, the result of which was the pretty unanimous conclusion, that the principle of Life is *incogitable*, or at least *ineffable*.

Stephen Pearl Andrews then read the following paper, which he had prepared with reference to the previous question relating to the existence, constitution and *locale* of the spiritual world.

UNIVERSOLOGY.—NO. 1.

BY STEPHEN PEARL ANDREWS.

THE child believes implicitly what is told to it. It learns afterwards that many appearances are deceptive, and much of what is uttered false. Hence comes doubt or scepticism, and the necessity for *choosing between* what shall be accepted as true and what shall be rejected as erroneous. The exertion of this power of choice is the development of the intellect. The act of choice *is* the Intellect, or more strictly Intellection. The etymology of these words signifies merely *choosing between*. They are from the Latin, *inter*, between, and *lego* (*lectus*), to choose.

It results from what is said above, that Simple Faith relates to that child-like confidence which is unquestioning, undistinguishing, undiscriminating, and therefore unitary or single. it is the *single eye*, in scriptural language, and is first in order, or foundational, among the faculties of the mind. Hence faith is liable to be duped and imposed upon—to be, in plain language, *made a fool of*, at every turn. Simple faith is therefore correspondential to the Number One, the basis of the actual Numerical Series.

The Intellect is, on the contrary, that faculty which separates the seeming One into Two, which distinguishes and discriminates, which divides or halves, and balances or weighs the two, by opposing the one to the other, and thus prepares the way for electing, selecting, or *intellecting* (*inter-lect-ing*) that portion of the *whole* or *one* appearance or utterance in which *it is safe* to put faith or implicit confidence, and for rejecting the rest. The the Intellect is therefore correspondential to the Number Two, in same manner as Simple Faith is correspondential to the Number One; and, since all plural numeration is a mere extension of the primitive division into Two, the Intellect corresponds also, in a general way, to Plurality, Multitude, Diversity, Difference, Division, Antagonism, Opposition and Individuality of all kinds, just as Simple Belief, or the blind acceptance of the first impression corresponds to Unity (from the Latin *unus*, one), Simplicity, Singleness, Plainness, Uniformity and Conformity of all sorts. In other words, Duality (from the Latin *duo*, two,) is representative of the whole Universe of Plurality or Differences, and hence of Phenomenal Existence altogether, as Unity is of the Absolute, *To Hen* of the old Greek philosophers. This absolute and unchangeable One is the absolute God. The Two is Creation, Individualization, the institution of Limitation or the Finite. Hence also Faith and the Number One point to, relate to, and are correspondential with, Worship and Religion, while, in the same manner, Intellect and the Number Two point to, relate to, and are correspondential with Skepticism, Investigation, Scientifics and Philosophy.

Simple Faith and the Number One correspond, in like manner, to the first or simplest Element of Posture, which is the Perpendicular Line. The Intellect and the Number Two correspond to Divergent Lines, and hence to the *Horizontal*. All Perpendicular Lines drawn to the same point are *one* and the same Line; Horizontal Lines drawn to the same point may be *infinitely diverse* from each other. Again, HORIZONTALITY corresponds to *foundation* or *basis*, and to *breadth* or *expansion*, and hence to the *power*

of support for that which *exists, rises up*, or is *superincumbent upon it;* hence to *Reliabilty, Security* or *Certainty*. PERPENDICULARITY corresponds, on the contrary, to the simple fact of *rising up*, irrespective of any foundation upon which to rest; hence to *Aspiration, Faith*, or *Religious Fervor*, and also to *Uprightness* the *Sense of Justice*, and of *Selfhood*, or *Independent Self-Support* and *Firmness*, resulting from mere Will or Spiritual Basis (always the opposite of the Material). Hence it is that in the phrenological distribution of the organs of the brain, Religion (erroneously known as Veneration) is at the precise apex or top of the head, in the *Perpendicular Line*, and *Conscientiousness* (the sense of rectitude or straightness), *Self-Esteem* (the consciousness of independent, unsupported being or self-hood), and *Firmness*, cluster around it, while the *Intellectual Faculties* look out at the front of the head *horizontally*.

But I have said above that the Intellect prepares the way, by selecting or choosing, or in other words, it *lays a basis or foundation* for a return of the Mind to the Simple Confidence of Faith —a faith this time based on knowledge,—having the support of scientific certainty. This compound or secondary and resulting Faith, *Faith after Doubt, Investigation, and a Conviction justified by Reflection*, corresponds to the Number THREE, which is a *new* ONE, a return to Unity, after the protest and diversity of the primitive Two. ONE and THREE are the first two steps in the Series of Odd Numbers, all of which are characterized by Unity, since no Odd Number is susceptible of an Equal Division or Twoness. The number TWO is the first step in the Series of Even Numbers, all of which are chafacterized in like manner by Duality. The Odd Numbers, as a whole Series, correspond, therefore, in a general sense, to the Principle of Unity in the Universe, as the single number ONE does in a special sense, and the whole Series of Even Numbers to the opposite Principle of Diversity or Individuality, in the general sense, in the same manner as the number TWO does so, in the special or particular sense. Pithagoras had an acute instinct of this truth, and trenched upon the actual discovery of the Unitary Science, when he announced that all Good lay hid in the Odd Numbers, and all Evil in the Even Numbers. He did not perceive that in the same sense all Truth lies hid in the Even numbers, and all Falsity in the Odd Numbers, and that the reconciliation of these two Series in the Composite or Actual Series, ONE, TWO, THREE, etc., in a regular and well-balanced succession and inter-relationship hides the only Actual and Practical Good and True, in harmony with each other..

The *Faith of Ignorance* corresponds, then, to No. 1. Let us call this State of Mind (*and the corresponding Degree in All Things*) the UNIAL DEGREE. The Uncertainty of Doubt and Skepticism, and the Diversity of Faith in Individuality, correspond to the No. 2, and are the DUAL DEGREE. The *Faith of Wisdom* or Faith from Knowledge resulting from Investigation, and the adequateness of proof to convict the Intellect, corresponds to the No. 3, and is the TERTIAL DEGREE. Faith in either case being the same *in substance*, and differing only in its *foundation* or *basis*, it follows that the *Unial* and *Tertial Degrees*, while they are farther removed from each other in Space and the Order of Time, are *nearer to each other* in Affection, or *spiritually*, than the *Dual Degree* is to either. In music, *Do* is the *Unial* Degree, *Re* the *Dual*, and *Mi* the *Tertial*; hence *Do* and *Mi* are Chords, while *Re* is a Discord with each of these two.

The Catholic Church is in the *Unial* Degree of Religious Development, the Protestant Church in the *Dual*; hence the Diversity of Sects in the latter. The Spiritualists of our day are just striving to rise to the *Tertial* Degree—a Faith based on adequate evidence; and the distinct propounding of the question now under discussion is a pregnant instance of that effort. We may infer from these Principles, just stated, that modern Spiritualism has more in common with Catholicism and its ever-living faith in miracles or the intervention of supra-mundane intelligences in our earthly affairs, than it has with the skeptical tendencies of Protestantism, and I venture to predict that at some no very distant day the whole Catholic Church will adopt the main doctrines of Spiritualism into its own formulas, and virtually raise itself from the Unial to the Tertial Degree at a bound, without resting upon the Second Step.

A purely Despotic Government, like that of Russia, where all power centers in, and all movement emanates from, the will of one man, is Government in the Unial Degree. That of the United States, called Republicanism and Democracy, with its distribution of functions and diversity of jurisdictions, is the tendency toward, and the incipient development of, the Dual Degree. The ultimation of this Degree is in what Warren calls individuality, and the Sovereignty of the Individual, and what Prudhon means by Anarchy—a word which he uses, not in its bad sense, but simply to denote, according to its etymology, the Absence of all Government outside af the Individual. The Tertial Degree of Government is as yet nowhere developed in the Political World. It consists in the unition and reconciliation of the Principles of Despotism or Individuality of Lead with the Principle of Democracy or the Freedom of the Individual. This comes through Obedience secured without Coercion, by means of Attraction. We have had short and spasmodic examples of this form of Government in the State, even under the influence of enthusiasm for great leaders, as in Switzerland, for instance, under William Tell. The orchestra is an instance of such Government in another sphere, in which all the musicians follow implicitly the Despotic Rule of the Leader, from the sheer love of following or being directed for the sake of the end, which is Harmony. Mixed Governments, like the English, admit both the Unial and the Dual Principle, but neither is ultimated, and consequently they are not adjusted into Harmony. There is a drift in the right direction to result in the Tertial Degree, but stinted in its development.

In the sphere of Ownership, the Unial Degree is illustrated in the Patriarchal state in which the Arch-Pater or Father owns not only all the domain or other property of the family, but the family itself. The Dual Degree is met with, for instance, in the modern distribution of the soil into small fragments in the hands of individuals, carried to its ultimate in France, where the individual owns a mere patch of land so small as to preclude the possibility of the true methods of culture. The Tertial Degree is that which is aimed at by Communism, in which the title of the joint property should be in the Community as one, or in an individual for the use of the community, and its use distributed to all according to the wants of all the members.

The object of this preliminary statement is to show that, *in every Sphere and Department of the Universe*, there are THREE FUNDAMENTAL DEGREES OF DEVELOPMENT, for which we require distinctive technicalities, and which I, therefore, denominate UNIALITY, DUALITY (or DIVERSITY or VARIETY) and TERTIALITY, (or the COMPOUOD UNITY.) These several Degrees appear in, and are are equally descriptive of Objects and their Parts, of Aggregations or Groups, and their Constituent Units, of Series and their Succession, of Objects and their Elements, quantitative and qualitative, proximate and ultimate; of States of Being or Action in Time, of Stages of Development in every Sphere, etc.—*of everything, in a word, which is capable of being counted or having number applied to it in any way.* We have here, in fine, the Fundamental Principle of the Unitary or Universal Science—a First Principle of the Distribution of the Elements of All Things, and the Basis of all the Special Sciences.

Let me now call attention to the fact that there is a Fourth Degree holding the same relation to the Number 4, which the other Degrees hold to 1, 2 and 3 respectively, and that this Fourth Degree is different in kind from the others, and ambiguous in its claim to be regarded at all as a distinct Degree. Every Integer or Whole is a *One*. This is its first or Unial Aspect. In the next place, it consists of *Parts* or *Elements* differing from each other, and which are, *so far*, distinct or separate *Ones*. This is its Dual Aspect. Finally, these Parts are recombined into the Compound Notion of an Integer or Whole. This is the Tertial Aspect of the subject. These Three are, as shown above, the Three Fundamental Aspects or Phases of Existence—the Scientific Trinity in Unity which pervades the Universe—the UNIALITY, DUALITY and TERTIALITY of BEING. Now it is easy to conceive a repetition of these same Degrees in an infinite variation of Modes corresponding to all the higher Numbers of the Numerical Series, but how is it possible to add anything to the absolute number of the Degrees themselves?

This question must be answered as follows: The Tertial Degree has, as shown above, a natural attraction for the Unial, or the No. 3 for the No. 1. In other words, in the series 1, 2, 3, the Principle of Unity is twice represented—at the two extremities, and that of Duality, Variety or Individuality, only once—at the middle. Hence the equilibrium is destroyed, and the tendency of the Third Degree is constantly to return into, and to sink itself in, the First, by obliterating the lines established by the Second. The Compound Unity tends to absorb all Differences back into the Simple Unity, the Whole to become a Simple, confused and indiscriminate One, and the Individuality of the Parts to be entirely eliminated. This is the source of the complaint, in matters of Government, that power is always stealing from the hands of the many into the hands of the few, and finally into the hands of a single despot. To restore the equilibrium, the Duality must be reasserted or repeated, and the repetition of the Two, which is also the second step in the Series of Even Numbers, is the No. 4, which I will now call the Quartal Degree (from the Latin *quartus*, fourth).

The true notion of an Integer or Whole is therefore that of a *One* compounded of distinctly individuated parts, and the Quartal Aspect of this conception (that which relates to the No. 4, consists of the mental effort which is requisite to retain the Individuality of the Parts, against the predominent tendency to merge in a Simple Unity. Swedenborg has the true idea embodied in the mystical statement that "all things are most perfect in proportion as they are *most distinctly* ONE," and Fourier in his magnificent formula, "Infinite variety in unity."

Simple Unity is Despotism, the destruction of Individuality, Immobility, Death. Simple Individuality is Isolation, Disintegration, Dissolution, and therefore also Death. The Composite or Tertial Degree is alone Life, but a Life tending constantly to Death by collapsing into Simple Unity, except for the intervention of the Fourth Degree, which is the reiterated assertion of the Individuality of the Parts. The Fourth Degree marks, therefore, the first stage of Complete Integrality. A sort of Integrality is nevertheless attained at the Third Degree. It only remains that what was attained should be secured—that what was created should be preserved. The Fourth Degree corresponds, therefore, to Completeness or Finish. Is it, then, entitled to be included with the first Three, among the Fundamental Degrees? As stated above, its function is unlike the others, and its rank ambiguous. To illustrate the matter farther, it is only necessary to observe that No. 3 corresponds to the Inclined Line, so that 1, 2 and 3 correspond respectively to the Perpendicular, the Base and the Hypothenuse of the Right Angle Triangle, the Elementary Figure of Geometry; and that 4, then, corresponds to the Arch or Segment of a Circle, which results from swelling the Hypothenuse to the proper Curve, and hence to the notion of Completeness or Fullness of that which had previously attained a minimum of perfection. It will be shown presently that this Fourth Degree is ambiguous in another way, and that, viewed in another light, it denotes Integrality in a still higher sense.

It follows that the Quartal Degree may be either reckoned in or out of the Fundamental Sacred Number, which is, therefore, Three, with a shade of Four, or that we may regard the Fourth as a Half Degree. If we were speaking in musical phrase, and called the first Three Degrees three Tones, the Fourth would be a Semi-tone. The musician well knows that this is precisely what happens in the musical scale, the basis of music. Nature, who works upon a unitary plan in all her departments, has arranged the human ear to demand a succession of sounds with intervals of three Whole Steps, and then of one Half-step. This is, so far as I am aware, the first attempt to account for this most singular fact; and certainly it has not heretofore been observed that for any reason the same law governs the distribution of All Elementary Things. It also follows that this Fourth Degree corresponds, in the sense above explained, to the semi-tongal *Fa* in the musical gamut.

All this is introductory to the consideration of the question before us, but I found myself unable to discuss it intelligibly from my point of view, without a knowledge on the part of the reader of these fundamental distinctions.

In the infancy of the race, the Unial Degree of the development of that collective or grand man which we call Society, tradition, the mere fact that the fathers said so was a sufficient basis for faith iu the being of God or gods, and in the existence of a world beyond the grave. In the intellectual, critical or skepage which followed—the Dual Degree—at the close of which we now live, proofs of a Spirit-world were demanded, as of every other assumed fact. It turned out that adequate proofs were not forthcoming, on investigation, and did not exist, to convince the intellect. This is shown abundantly by the simple fact that the intellect of many, I may not say of most, is not convinced. It is indicated also by the fact in the history of language, that the word skeptic, which meant originally a doubter, seeker or inquirer—one about to choose between the true and the false, has gone over very generally into the signification of a confirmed disbeliever and denier of the existence of the assumed world of spiritual entities.

We come, then, to the Tertial Degree, which in this sphere of inquiry relates, as I have said, to the induction of observed facts in relation to spiritual existencies, and the attempt to place the proofs touching that subject upon the same scientific footing as that of other admitted scientific theories. This, therefore, will be, if attained, the Composite Degree—Faith based and resting upon Knowledge.

Finally, the Quartal Degree has, as intimated above, a double function. Reckoned into the Series, as a distinct Degree, it is that state of mind which is protected against accepting any belief whatever as an absolute and irreversible creed past all possibility of reconsideration. It is the mind with its avenues guarded and kept open to the reception of all new light from whatever sources; the mind held ready at every instant to reverse all its previous conclusions, if sufficient proof of their erroneousness can be adduced. The Scientist, who is in the Third Degree of mental development, accepts and believes the Newtonean theory of Gravitation, or the Atomic Theory of Dalton, on the basis of evidence; but precisely because there is so much evidence in their behalf, he renounces his own reason on the subject ever after, and holds what is *almost certainly* the truth, in such a way, that *to him* it is a mere bigotry. He who has advanced to the Fourth Degree, believes the same theories, because of the present evidence in their favor. It is not, however, for the sake of the Theories, but for the sake of the Truth that he believes them; hence he is ready at all times to entertain any suggestion seemingly true, however adverse to the theories in question. The Spiritualist who should attain to the Third Degree in this sphere of thought, and rest there, would accept Spiritualism and its doctrines, from proofs apparently good, it is true, but in the same bigoted sense as that in which the doctrines of the old creeds have been held. He of the Fourth Degree, holds to the facts and doctrines as they appear to be established, but is still a progressionist, and always recollects that every new view of truth, however minute, must of necessity modify, in some measure, all the knowledges previously acquired. He believes absolutely in Truth and its capability for defending and justifying itself, amidst all the varying aspects of which it is susceptible. The difference between these two conditions of mind is only semi-tongal, since both hold identically the same belief; and yet it is very vital, and makes the difference between the bigot and the truly enlightened man. It is in this sense that the Fourth Degree corresponds to the note *Fa* in the musical scale, and the four successive degrees to the First Four Notes, which are the basis of the gamut.

Reckoned out of the Direct Series, as a mere total result of the prior Three, the Fourth Degree is that aspect of *Integrality* or *Wholeness* which grows out of the presence of all the elements of an object, but which is to the mind a shade of something distinct from any of those elements singly, and indeed from all of them unitedly. The Integrality of a Doctrine is that which leaves out *no one of all the views of the subject which can be entertained as true*—including often aspects of thought which are directly adverse to each other, as the number *Three* embraces its more ample self the *One* or Unity along with the *Two* which is Diversity or the polar opposite of Unity. The adhesion to a single side of any truth which is double, is the sin of Partialism, and Sectarianism its natural accompaniment. The capacity for entertaining the *mere notion* of Integrality is the unfailing test of a truly developed manhood. It is the recognition of Individuality or Inherent Difference in the Aspects of Truth and the sure blight of bigotry and fanaticism in the soul. In this sense the Fourth Degree corresponds not to any one note of the Series, but to the melody which results from the entire succession of sounds—an element different from any single sound and equally so from all of them as single sounds; but which, at the same time, embraces them all. It is in the sense correspondential to this that the term *Integrality* will generally be employed by me. It is the Triangle, as such, *including a portion of space*, and not being any *one* of the Lines composing it, nor yet *all* of these Lines considered merely as Lines.

I omit here, for the sake of brevity, the tracing out of the Fourth Degree in its Two Phases, in the Spheres of Government and Ownership, merely observing that it is the difference between the Third Degree and the Fourth Degree in its first Phase, which distinguishes simple Communism from the joint-stock associative method of holding and administering the domain and other property of a Community proposed and advocated by Fourier. The Fourth Degree *in its second phase—the true Integrality*—remains to be described hereafter and elsewhere, as relating to All Spheres of Thought and Being.

These Primary Numbers, 1, 2, 3, with an ambiguous entrance of the 4, in a two fold sense, into the Series, stand upon a different footing from all other Numbers. Or adding the observation that the Second Phase of 4—Integrality, the Pivotal Aspect of any given subject—may be reckoned as *Five*, and called the QUINTAL DEGREE, this Series of Numbers which has then either *Three* or *Four* or *Five* steps or degrees according to the view taken of it, *exhausts all the possible Elementary Aspects of Existence*. All other numeration, on to infinity, can only relate to a repetition of the same processes of thought by which these elements were evolved; that is to say, either to a new *Division of Parts assumed to be and treated as Wholes*, by repeating the *dualizing* process, or *to a new constitution of Wholes by aggregating smaller into Larger Wholes, ths Smaller being assumed to be and treated as Parts of the Larger*, which is the *trializing* or *tertializing* process. This Fundamental Series of Numbers has, therefore, itself, a threefold Aspect, or three Aspects in one of which it is *Three* in one, *Four* and in one *Five*. *Five*, the largest and broadest of these numbers, is the basis; hence we have *five* senses, and not three nor four nor six, the Senses or Sensation being the *Basis* of conscious and Individualized Existence. Casting aside the basis, as not holding equal rank with the superstructure, of the two remaining Numbers the most abstract, bald, bare, naked, or lean, is *Three;* hence we have *Three* intellectual processes only Analysis, Synthesis, and Comparison—the Intellect being that which cognizes *The Abstract* and being still *Basis*, relatively to the affections, which are the crowning portion of the Mental Edifice—the existence of mentality. Finally, there are Four grand Departments of Affection, or Love, namely, Friendship, (Sexual) Love, Familism, and Ambition; the whole surmounted by Religion, Unityism, or the Love of God, the organ of which is, therefore, located correspondentially in the brain at the top or apex of the head, as previously noticed. This last is the *Pivotal Aspect* cast out of the Number 4, and then—in the highest of Organizations, that of the Human Mind—individuated and organized apart, as a *One*—the grand Pivot of the Compound whole. The *Five*, *Three* and *Four*, Bottom, Middle and Top, are equal to 12, (or with the Pivot 13) the highest of the Sacred numbers. *Three* and *Four* are *Seven*. The numbers 3, 7, 12, are the Sacred Numbers revealed by the profound instinct of Fourier, and also by the Prophets in the Old Scriptures. See Swedenborg on this subject, and especially as to the number 7 and its meaning in the Bible, his Apocalypse Revealed.

Again I return to the special question of the Existence of a World of Spiritual Beings; I propose to consider it in two points of view. 1. What Quality and Degree of proof would be adequate to establish a Fact of this kind, and secondly, what proofs now exist, and what remain to be discovered to settle the question affirmatively. This introduction is already so extended that I will postpone the answers to these questions till another week.

RECENT CONCLUSIONS.

EACH day the discussion advances on the dogmas of the most popular theology. Prof. Jowett, the new Greek Professer at Oxford, rejects as alien from the nature of God the whole doctrine, that the death of Christ was a satisfaction for our sins. He denies altogether the vicariousness of Christ's death for us. Prof. Baden Powell, in his essays, condemns what he calls Bibliolatry (*i. e.* the belief that the Bible always speaks the truth*); utterly rejects the Bible history of the creation of the world, and advances a theory which apparently excludes the idea of the possibility of miracles. The works of these Professors have already produced important changes in British Orthodoxy; Mr. Jowett has been subjected to an evangelical persecution for heresy.

Jowettism at Oxford now ranks with Puseyism, and other leading "*shares* of faith," but it is more bitterly assailed than even that "schism" by the periodicals of the Established Church. Jowett's work has reached a third edition, and is highly commended for its noble tone and temper, by the *Leader* and other journals. Oxford appears to be dividing into "North and South"—the lower half drifting more directly down to Puseyism, and the other moiety reacting toward the unction of reason and faith, that "Christain Faith." It is the difference between conservatism and reaction, or retrogression. You can not distrust while thinking of these veritable movements, that the end of these one day will be, the end to the present beginning. VIVIAN.

* Baden Powell must have seen that this postulate places the Scriptures in the category with other writings, whose claims wholly arise from the determination of their intransic merits. We can not conceive how he could have avoided seeing that his conclusions rigidly exclude any other claim of authority for them. His conclusions, and the circumstance that he himself has attained to them, are noticeable as evidences of the propriety and Christianity of the maxim of St. Paul, when he urges the human reason "to try all things."

CONCERNING THE "INVESTIGATING" CLASS.

MR. EDITOR:

I see by a number of the TELEGRAPH that the friends of Free Thought and Progress have organized in New York, what they denominate an "Investigating Class," which they intend as the basis of an "Universal Debating Society." The thought is a happy and a feasible one. What an ideal that the friends of Progress can meet weekly, and mingle their thoughts and feelings, though thousands of miles from each other, and from the place of meeting. This meeting can not fail to have a very important and favorable influence on the cause. Liberal minds will so become acquainted with each other, and there will spring up a sense of Universal Brotherhood, the lack of which we often feel. We shall not feel so much *alone*. I speak now more particularly in behalf of those of us who live in the country, where we have little or no fellowship with kindred minds. You who are in the "city full" can not appreciate very much the loneliness that oppresses us, nor the sense of weakness that so often comes over us, paralyzing our efforts, and quenching our hopes. I have sometimes thought that you, who can at an hour's warning congregate a thousand men whose hearts all beat in unison, are in danger of flattering yourselves that the world is about emancipated from the death-embrace of dogma. If you ever indulge in any such apprehensions, it would be a good thing for you to come out of the "hosts of your strength" far enough to see some of your poor solitary brethren in the country, where they have set for years watching at the graves whose *steeple* monuments tower in silent grandeur and pride over the mummyized souls of men who lie within, locked in a death-slumber from which there seems no resurrection. We have wept at the tomb of Kith and Kin, and prayed for some Christ-power to waken the Lazarus that sleeps within, until the stench of his putrefying is no longer problematical, but already fills the moral atmosphere in which we breathe and train our children, with pestilence and death. Come and see us, and you will be cured of your illusions, if you ever indulge any, "as that the day of Christ is at hand."

In lieu of this you propose that we shall come and see you, if not in body, yet in Spirit, and by means of our written thoughts. Well, we will come; and may the meeting do us good, and you too. If you are too sanguine, we can check you; if we are too despairing, you can cheer us. In the name and behalf of the solitary watchers among the dead, in valley and hill-top, I thank the friends of Progress in New York for conceiving and organizing the "Investigating Class," into whose Brotherhood we may come and feel the grasp of kindred hands, and the beating of kindred hearts. Brothers, All Hail! We shall be with you in Spirit, every Wednesday evening, and sometimes, possibly, in the flesh. Beside, you will be "compassed about with a great cloud of witnesses" who have "died in the faith," and who, as both you and we trust, will aid you sometimes, for "are they not ministering Spirits to them that are heirs of salvation?"

For the sake of giving a little form to the efforts of the absent members of the Brotherhood, I propose that we shall enter into previous arrangements with each other through the TELEGRAPH (with your leave, Mr. Editor,) and so endeavor to sustain a weekly "Debate by the Absent brethren," as a part of your exercises. By way of illustrating my, plan I make a proposition: Whenever the 7th question as published in the TELEGRAPH, shall come up, I will discuss it with any absent brother who will take the negative of the following affirmation, "*All things are immortal.*" Will you find me an antagonist among your correspondents. Yours for Truth and Progress,

J. F. WALKER.

It is encouraging to find that our friends abroad appreciate the endeavors of the Investigating Class, to meet them weekly in person or in Spirit for a friendly interchange of experiences and opinions on questions vital to the present and intimate good of mankind. The TELEGRAPH will exhaust all its capabilities to facilitate this practical mode of preaching; and to this end we will, if the cause demand and will sustain it, enlarge our sheet so as to be able to publish every contribution or condensed statement of views that may be furnished us. But it should be borne in mind, that newspaper space is limited; therefore every friend of the enterprise will see the propriety of fully digesting and condensing their communications.

The suggestion of our friend, if understood, does not at present seem to the writer expedient—viz: to establish another similar but outside class, with a view of publishing their views also in the TELEGRAPH. The class already established is cordial to everybody, and fully reciprocates the spontaneity of thought-communion. The enterprise may be called a universal Church—without a Pope—in which all mankind are preachers. Reports of other distinct classes or debaters would require much more space than they would to be reported under one head, and the tendency of it would in a greater or less degree be to deprive one class of the wisdom of the other.

Notwithstanding the report of the Investigating Class in the TELEGRAPH, it is desirable to keep up the usual variety in the paper. C. P.

WORKING-MEN.—This phrase conveys a wrong idea. We all work, or should work, with the strong hand or the busy brain. Why, in the name of reason, do you call him a working-man who binds books, and him—what? *not* a working man, who *writes* them? This shows how little some people know about labor.

Interesting Miscellany.

CLOSING THE LEDGER.*

BY HENRY MORFORD.

Close up the Ledger, Time!
Slowly and sadly, but let it be;
Mournfully passeth by the year;
What are the records, for you and me,
Left by the falling fingers here?
What for passion and what for love?
What for avarice and crime?
What for hope, and the heaven above?
What of the Ledger, Time!

Close up the Ledger, Time!
Many a name, for good or ill,
Fills to the margin your blotted scroll—
Many a high and haughty will—
Many a low and humble soul;
Yet one page to each is given,
Marking the changing path we climb—
Holding the balance of hell or heaven;
What of the Ledger, Time?

Close up the Ledger, Time!
Say are we creditors for aught?
Have we a store of noble deeds,
Springing from high and generous thought,
Such as our fallen brother needs?
Have we laid up for coming years
Words to weave in a funeral rhyme,
Names that will call up grateful tears?
What of the Ledger, Time!

Close up the Ledger, Time!
Say what promises Hope has drawn;
Say what drafts stern Truth has paid;
Say what bankrupt hopes have gone,
In the grave with memory laid.
Say if the heart has kept its own,
Gathering beauty with lure and lime,
If it has turned to senseless stone;—
What of the Ledger, Time?

Close up the Ledger, Time!
Hark! the knell of the year goes by!
Have I run out my golden sand?
Where shall I be when the next shall die?
Where shall the soul within me stand?
Naught beyond may the Ledger tell—
Naught be known, but in guilt and crime
Listen! I hear the New Year's bell!
Shut up the Ledger, Time!

* A song for New Year's Eve.

DISCOVERIES.

THERE has been no period since the commencement of the world in which so many important discoveries, tending to the benefit of mankind, were made as in the last half century. Some of the most wonderful results of human intellect, have been witnessed in the last fifty years. Some of the grandest conceptions of genius have been perfected. It is remarkable how the mind of the world has run into scientific investigation, and what achievements it has effected in that short period. Before the year 1800 there was not a single steamboat in existence, and the application of steam to machinery was unknown. Fulton launched the first steamboat in 1807; now there are 3,000 steamboats traversing the American waters, and the time saved by travel is equal to 70 per cent. The rivers of nearly all the countries in the world are traversed by steamboats. In 1800 there was not one single railroad in the world. In the United States alone there are now 8707 miles of railroad, costing $286,000,000 to build, and 22,000 miles of railroad in England and America. The locomotive will now travel in as many hours, a distance which in 1800 required as many days to accomplish. In 1800 it took two weeks to convey intelligence between Philadelphia and New Orleans; now it can be accomplished in a few minutes by the electric telegraph, which only had its beginning in 1843.

Voltaism was discovered in March, 1800. The electro-magnet in 1821. Electrotyping was discovered only a few years ago. Hoe's printing press, capable of printing 10,000 copies per hour, is a very recent discovery, but of a most important character.

Gas light was unknown in 1800, the first display of gas lights being made at Bolen & Watts' foundry in Birmingham on the occasion of the peace rejoicings in 1802. The gas pipes in and around London are said to extend upwards of 1100 miles. Every city and town of any pretense in the civilized world is now lighted with it; and we have the announcement of a still greater discovery—by which light, heat, and motive power may be produced from water, with scarcely any cost. Daguerre communicated to the world his beautiful invention in 1839. Gun cotton and chloroform are discoveries but a few years old—Schonbein's patent of the former being enrolled in 1847; and the latter, which has been considered the greatest boon conferred on suffering humanity, being first brought into use in 1850. Astronomy has added a number of new planets to the solar system. Agricultural chemistry has enlarged the domains of knowledge in that important branch of scientific research, and mechanics have increased the production and the means of accomplishing an amount of labor which far transcends the ability of united manual efforts to accomplish. The triumphs achieved in this last branch of discovery and invention, are enough to mark the last half century as that which has contributed to augment personal comfort, enlarge enjoyments and augment the blessings of man.

What will the next half century accomplish? We may look for still greater discoveries; for the intellect of man is awake, exploring every mine of knowledge and searching for useful information in every department of art and industry.—*Phil. Ledger.*

SUPPOSED DISCOVERY OF THE TOWER OF BABEL.—A letter in *The Boston Traveler*, from Beirout, dated Dec. 8, after giving an account of a visit by Mr. Place, French Consul at Mosul, to the plains of Arbela, has the following account of a discovery supposed to be the veritable Tower of Babel: "Passing on, Mr. Place and his party at length discovered what they believed to be nothing less than the veritable remains of the *Tower of Babel*—the wonder of wonders, and the grandest spectacle which the eyes of man can contemplate in this age of the world. This proud tower, which was built in defiance of Heaven, and aimed to pierce the very skies, has lost in the course of ages its cloud-reaching elevation. Six of its eight stories have fallen and crumbled into dust; but the two which remain are so high that they may be seen for fifty or sixty miles around! The base of the tower is quadrangular, and each side about six hundred feet long. The tower is made of bricks and the purest clay, and of a white color, which is a little shaded with a yellow tint. Under a clear sun, and as a whole, this ancient monument of human skill and daring, presents a fine blending of colors, which sets the painter's pallet at defiance. Before being baked, the bricks had been covered with characters traced with the accuracy of the hand of the writing master. Near the top of the letters the straight strokes were adorned with flourishes resembling the heads of nails. All was neat, regular and severe; and indeed those who saw these specimens of ancient calligraphy affirm that the fathers of the human race wrote a better hand than their children." Among the interesting discoveries of Mr. Place were certain inscriptions on fillets of gold, silver and copper, and also upon a metal now unknown, and which has somewhat of the appearance of ivory. It has been submitted to the experiments of an intelligent metalurgist, and its qualities will soon be ascertained. Some very curious photographs, taken by the expedition, completed their labors, one of which was of the ruins of the palace of the famous Queen Semiramis. This ancient monument, situated on the hight of a mountain raised by the hands of men, overlooks the awful solitudes which surround Lake Van—a body of water six or seven times larger than Lake Geneva.

Another curious fact arrested the attention of the exploring party. The sacred record runs thus: "And it came to pass as they journeyed from the East, that they found a plain in the valley of Shinar, and they dwelt there. And they said one to another—'Go to, let us make brick and burn them thoroughly; and they had brick for stone, (or instead of stone) and slime had they for mortar.' Modern skeptics may ask, Where could these builders obtain all this bitumen? for a vast quantity must have been demanded to meet the wants of so many trowels. It is a singular coincidence that M. Place discovered a fountain at a small distance from the tower, whose waters flow in such abundance as almost to form a river. The stream would force its way into a river in the vicinity, did not the people hasten to stop it setting the bituminous flood on fire, when they tranquilly wait till the fire is extinguished for want of aliment. Thus the old fountain still pours out inexhaustible quantities of bitumen or slime, which supplied these old builders in their vast enterprise. Bitumen also adds to the durability of bricks, as well as firmly consolidates them in masonry. Could anything be added to the marvel of the coincidence? Thus travels and explorations in Assyria become biblical corollaries, and new proofs are never wanting of old truths.

SPANISH STORY.—The Spaniards have a story, that when Ferdinand III., after his death, was brought into communion with St. Jago, he proceeded to ask favors for Spain.

"Fine climate," says the king.

"Granted," says the saint.

"Fertile soil, corn, wine, oil, &c."

"Granted."

"Brave sons and beautiful daughters."

"Granted."

"Good government."

"No, no, no, no. Give Spain good government, and every one of the angels would leave heaven to live in it."

WITTY.—Clergymen frequently administer personal rebukes from the pulpit. The best that we can remember was that of an Irish curate, whose Christian name was Joseph. He was promised a living by a member of the great Butler family previous to his coming to the title and the estate. The promise was non-redeemed; and, on the first opportunity the curate had of preaching before the powerful nobleman, he selected for his text the conclusion of the fortieth chapter of Genesis—"Yet did not the chief butler remember Joseph but forgot him." The Irish Joseph speedily obtained the gift of a very valuable living.—*English Paper.*

A DISTINGUISHED HERETIC—According to the London *Morning Advertiser*, measures have been adopted with the view of instituting a thorough investigation into the charges preferred against Dr. Davidson, Professor of Biblical Criticism in the Lancashire Independent College, of his virtual denial of the inspiration of the Scriptures, and of his heterodoxy on various important points in connection with evangelical religion.

NOW LIVING.—A contemporary says the boy is now living who will be President of the Republic in 1900. What his name is, or where he resides, he does not stop to inform us. He may at this moment be gathering pumpkins in Oregon, or peddling pop corn around Troy. Daniel Webster once made "a new suit of satinet," by selling cat-fish at a shilling a string. Wherever he may be, all unconscious of his high destiny, he feels the divinity that stirs within him, and grasps his book, thirsting for knowledge. His parents as they answer his endless queries, rejoice at his developing intellect, yet little dream that his will be a great name among men, known wide as the world. Or perchance the hard hand of poverty, or the cold hand of orphanage, are moulding and training him for the patient effort, that self-reliance and resolute will, that fit him for great achievments. He must pass through the school that prepares him for his high career. In his youth many a trial and wrong must break him to the hardness of life. In his manhood many hardships must be endured, many obstacles overcome, and rivals outstripped in the race; the voice of envy and detraction despised; and hatred and malice defied. Through such a school and training, the President of 1900 will doubtless come, and is now coming. But from what condition in life, from what part of our broad land, no one can predict or know but Providence, who presides over the destinies of all nations.

A CURIOUS STORY.—For some time past a story has been in circulation in Paris, and has had many believers. It seems that some time ago a man entered the church of St. Laurent toward eventime, for the purpose of saying his prayers. Fatigued probably, with the labors of the day, he fell asleep in the little obscure corner where he had placed himself in order to carry on his devotions. Soon after darkness had set in he awoke, found that he was locked in, and prepared himself, therefore, to pass the night as best he might. He withdrew to a confessional, placed himself there, and waited for sleep to come to him again. While in this state, the hours wearing on and midnight approaching, he was surprised by hearing stealthy footsteps resounding through the building; and looking round, he beheld a priest, with a lantern in his hand, approaching. The priest walked slowly toward one of the massive pillars of the nave, and opened a secret door, that gave externally no indication of its existence. Immediately a young girl, thin, wan, sad-looking, and but half clad, appeared on the threshold of the door. The priest gave her a basket containing some food, closed the door, and went his way, the intruder looking on, unable to move or utter a sound. The next morning he waited patiently until the doors were opened, took an opportunity of slipping out unobserved, went home and related what had occurred.

A LESSON IN HOSPITALITY AND HUMILITY.—A while ago, a young gentleman visited a venerable man, a high dignitary of the Church, who, for special reasons, lived on small means, at a low rent, in a quite lordly mansion. Assuming that the occupant of such a dwelling must have servants of all sorts, the visitor on retiring, put his boots outside of the door to be cleaned, according to custom. Next morning on looking out of his chamber, he saw his silver-haired host in dressing gown and slippers, coming quietly along the entry, with said boots, nicely brushed and shining like a mirror, in his patriarchal hands. The astonishment and mortification of the guest may be imagined. But let that pass. The thing to be considered is, the noble old man, so ready to do what some foolish people would consider a menial act, rather than be wanting in hospitality. Christian gentleman as he was—at once dignified and meek—he felt as George Herbert sings:

"If done beneath thy laws,
E'en servile labor shines:
Hallowed the soil, if this the cause—
The meanest work divine!"

Were it proper to give the name of the hero of this incident, our readers would recognize it as that of one who by humbling himself, was indeed exalted, and whose memory is yet with the many who knew him but to love him.—*Boston Traveler.*

TO EVERYTHING beneath the sun there is a last day. Let the sanguine, then, take warning, and the disheartened take courage; for to every joy and to every sorrow, to every hope and ever fear, there will come a last day; and man ought so to live by foresight, that while he learns in every state to be content, he shall in each be prepared for another, whatever that other may be. When we see an acorn, we expect that it will produce an oak; when we plant a vine we calculate upon gathering grapes; but when we lay a plan for years to come, we may wish, and we can do no more, except pray, that it may be accomplished, for we know not what to-morrow may bring forth. All that we do know beforehand of anything is, that to everything beneath the sun there comes a last day.—*Montgomery.*

A WAGGISH DOCTOR.—Not long since a youthful friend of ours accidentally swallowed a lead bullet; his friends were very naturally much alarmed, and his father, that no means might be spared to save his life, sent post haste to a surgeon of skill, directing the messenger to tell him the circumstance, and urge his coming without delay.

The Doctor was found—heard the dismal tale, and with as much unconcern as he would manifest in a case of common headache, sat down and wrote the following laconic note:

Sir—Don't alarm yourself. If after three weeks the bullet is not removed, give the boy a charge of powder. Yours.

P. S. Don't aim the boy at anybody.

THE basis of society is the custom of the past. A body of men go to Greece, and build upon the foundation of thousands of years ago, constructing their edifice of the old broken and decayed architecture.

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Mrs. Harriet Porter, Clairvoyant Physician and Spirit-Medium, 109 West Twenty fourth-street, between Sixth and Seventh Avenues. Hours from 10 to 12 A. M. and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss Seabring can be seen daily at 477 Broadway. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

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A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mr. G. A. Redman, of Boston, Test Medium, has taken rooms at 138 Canal-street, (new No. 391) where he may be consulted.

Miss Mildred Cole, Trance Test medium, 485 Sixth Avenue, near 29th Street, visitors received every day and evening, Sundays excepted, from 9½ A. M., to 2½ P. M. Wednesday evenings reserved for attendance at Private Circles.

NEW JERSEY.

Mrs. Lorin L. Platt, of New Brunswick, N. J., Spiritual and Clairvoyant Medium employs her powers chiefly in the examination and treatment of disease.

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Mrs. R. M. Henderson is a Trance-Speaking Medium of whose abilities we hear very favorable reports. We once had the pleasure of listening to her in Hartford, and can truly say that her discourse on that occasion was, intrinsically and as an illustration of mediumship, above the average standard. Mrs. Henderson may be addressed at Newtown, Conn.

Mrs. Caroline E. Dorman, Clairvoyant, residence 122 Grand-street New Haven. Medical examinations and prescriptions for the sick will be attended to.

DE ISLAND.

Mrs. H. T. Huntley is a Trance-Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

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Mrs. W. R. Hayden, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward-place.

Miss Frank Burbank, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson Street.

G. A. Redman, Test Medium by the various modes, Rapping, Writing and Tipping, has his rooms at No. 45 Carver-street.

Mrs. B. K. Little, (formerly Miss Ellis,) Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

Miss A. W. Snow, No. 104 Tyler-street, Writing and Trance Medium, proposes to answer sealed letters, and describe persons that have left the form.

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MRS. JULIA A. JOHNSON, M. D.,

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MR. G. A. REDMAN,

THE well-known Test Medium of Boston has taken rooms in Canal-street, old No. 138, new No. 391. Hours may be engaged from 9 A. M. till 9 P. M. Public Circles, evening only, from 7 to 9 P. M. Private parties can be accommodated at the rooms, or at their residences if desired. To insure an uninterrupted opportunity of investigation, hours should be previously engaged. 236-tf

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Miss M. E. WILDMAN, 160 Waverly Place, near Sixth Avenue, treats the various forms of disease by Spiritual magnetic action, by the use of water, to which a Spiritual influence has been imparted, and by such remedial agents as the invisible physicians may prescribe. 249-tf

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God gave us hope to soothe our dying hours, and to palliate our heaviest miseries. Were it not for Hope, the existence of nine-tenths of mankind would be a burthen almost unbearable. To those who inspire hope in the suffering and desponding, even if it be based upon fallacy, we owe many thanks, for there is but one visitor more cheerful than hope that can make its appearance at the bedside of the dying. That visitor is Dr. James's Extract of Cannabis Indica. The old doctor has been retired from practice for many years, but the infallibility of his marvelous remedy for Consumption, Bronchitis, Nervous Debility, Cough, severe Cold, Asthma, ect., has compelled a demand for it which he can only supply by sending instructions everywhere how to make and successfully use it, and also by selling the medicine ready made to all who do not desire to prepare it themselves. The old Doctor's address is No. 19 Grand-street, Jersey City, N. J. Send him a shilling to cover his expenses, and he will return you the receipt by post. If you are afflicted with any of the terrible ailments above mentioned, get the "Extract of Cannabis Indica." To our best knowledge and belief, based upon what we have heard, and thousands of testimonials, which we have seen, from all parts of the world, it is the only medicine extant that ever did speedily, safely, and permanently cure consumption and kindred diseases. It is an East India preparation, the efficency and method of making which the doctor discovered while searching for the means of preserving the life of his only child, a daughter, from death in consequence of tubercled lungs. Take this medicine, (it is genuine thing) and live! 246--tf

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